

# Perception of Inmate on Pastoral Counseling Ministry done by Church in State Prison of Tarutung

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**Abstract**— The purpose of this study is to know the inmates' perception on pastoral counseling ministry that conducted by the church. This research used descriptive research method. The total population was 131 inmates. Then, the sample was taken 25 percent of 131 inmates. So, the total respondents were 39 inmates. A questionnaire and interview were used as the instrument to collect the data. The data analysis showed that pastoral counseling ministry has done well by pastors with average percentage 80%. There are three forms of ministry that had done by the church to inmates in State Prison of Tarutung such as visiting, conversation and fellowship. So, it can be concluded that pastoral counseling ministry done by the pastor was categorized very good. Thus, the church has an important role in implementing pastoral counseling ministry on inmates on State Prison of Tarutung.

**Keywords**— inmates, pastoral counseling.

## I. INTRODUCTION

In legal state of the Republic of Indonesia, the various crime acts have been regulated under the criminal law. People who are committing crimes and violations of laws that could harm others will be punished in accordance with the prevailing laws of the country of Indonesia. The state shall accommodate them in a penitentiary or in a state prison to be nurtured. So, they would have a repentance and accepted by society after they are free from penitentiary. The guidance is not only responsibility of prison officers, but also all believers including the church itself. The church in its task is to seek the lost sheep and then shepherded as Jesus commanded Peter to "feed my sheep (John 21: 15-17). He taught them the thirst of the church leadership attitude of being a servant not to be served (Matthew 10:28). The church's ministry at coaching place of inmates is part of the mission of Jesus who spoke to his disciples. He said: "I command you to love one another, just as I have loved you, so you must love one another (John 13:34). The ministry of the church is part of the effort to guide the convicts to produce wholeness and growth in human life, which include

refreshing the mind, making the body more passionate, renewing and enriching the close relationships, deepening the relationship with nature and the environment, growing relationships with important institutions in life and stimulating relationships with God. In conducting the ministry, church in the guard of the convict is inseparable from counseling and pastoral. Through counseling they will be helped to improve themselves through an approach to Christ. The presence of shepherds in human life is to meet the spiritual needs of someone who thirsts for God's word wherever they are, including home, church and including those who are in prison need to be helped in order to obtain the completeness and the strength of faith. The ministry to inmates is not just about communicating the word of God like a regular congregation, but rather leads to counseling that has a feedback from the person being served. This means that the value and meaning of the preaching of the word will be real and created human beings who recognize their identity and pillars of intellectual intelligence, emotional intelligence, and spiritual intelligence. The ministry of the church to the criminals has the dimension of education, instruction, training and the development of the faithful life towards self-transformation or conversion, and surrender totally to God (Hebrews 11: 1). Therefore, this study will investigate how is the implementation of pastoral counseling ministry that conducted by church (pastor) based on inmates' perception.

## II. REVIEW OF RELATED LITERATURE

### 2.1. Inmate

An inmate is a person of punishment who is punished for committing a variety of crimes that are contrary to the law. A criminal as a punish person who commits a violation in the midst of a society identical with a crime and to him is called a criminal. Bosu (1992:10) says that the term of criminal can be viewed from various aspects, such as; juridical aspect, intelligentsia aspect, economic aspects, the social aspect, and from a religious point of view. From

a Biblical point of view, a criminal is a person who has broken the law and the commandment of God.

## 2.2. Biblical Basis in Serving Inmates

Tidball (1995:35-62) says that grazing theology is defined as a branch or field of knowledge and a theological investigation that directs shepherding perspective to all tasks, duties and functions of the church and pastor, and thereafter draws a conclusion in the form of a theological order from the contemplation of the observations. In the Old Testament and the New Testament, the foundation of ministry of the church comes from the tradition of Israel. Which church ministry in the form of shepherding is based on the covenant that God has made with His people. Through that covenant, God will be the God of Israel and Israel becomes His people. This covenant exists because God is loving, and in His love he chooses the nation of Israel to be his chosen people (Deuteronomy 7: 7-8). As the promised of God, He always seeks the best for His people, that is by giving shalom (peace) between them. In Psalm 23, God is seen as a shepherd, this is evident from the intimate relationship between God and His people reflected in the religious and political atmosphere of Israel. As shepherd, he carries his sheep green grass, cool water and lays down a safe place. That is the duty and work of a shepherd. So all the prophets, priests and leaders are the shepherds who can give shalom to their people. In the New Testament, the Messiah becomes a shepherd or servant, even called the great shepherd (Hebrews 13: 12; 1 Peter 5: 4; 2:25). This is described in detail in John 10 and the details correspond to Yehezkiel 34, which describes the leaders of Israel must act according to what God wants. While in John the main point is the evil of the people who enter the sheepfold by not through the door, but by climbing the wall. The title of the door here refers to the real shepherd because he knows his sheep, and the sheep hear his voice. In other words, that is what the shepherd of John is pointing out underline the Messiah's relationship with his followers with God and unite the other sheep, and reject those who are not the true sheep of the Messiah.

## 2.3. Shepherding as a church ministry element

### 2.3.1. Shepherding as the preaching of God's word

Pastoral as soul-keeping is preaching of God's word for the forgiveness of sins to individuals in the form of conversation. Thus, pastoral ministry as a gospel or marturia ministry is the only form of pastoral ministry that actually serves the gospel as the message of God's saving presence and activity and Jesus Christ through the forgiveness of human sin. Furthermore, Ginting (2002:33) emphasizes that "Pastoralism as a gospel message or marturia is referring to the priesthood of the believer (cf. 1 Pet.2), since virtually all believers are servants assigned to

Christ. Pastoral care is the saving presence and activity of God in Jesus Christ through the shepherding to present God's forgiveness of sins.

### 2.3.2. Shepherding as a Counseling Effort

The form of shepherding as counseling became known in Indonesian churches, this pastoral form or pastoral ministry originated in the United States. The core of this ministry is a pastoral ministry as a giver of help or strengthening (Abineno, 1984:29). He introduced church leaders to clinical education and advanced creative ideas about the relationship between psychology and theology. Based on his empirical experience, especially the life experiences and stories of his own illness, he advocated how important it is for priests to "learn to read" people struggling with distress and preaching as a "living human document." In pastoral ministry, fellowship (koinonia) is based on the assumption that human beings are created by God as living beings in human relations living in various relationships with their fellow human beings. We can not understand if we let go of that relationship and we review it as an individual living alone. Man is not Individual for himself and separated from others, but theologically the man who is served in the pastoral ministry is the one who has been saved by Jesus Christ. He is a member of which is the fellowship of Christ and with the other members of the church whom Jesus Christ has saved. In the New Testament the man who is saved by Christ and whom we serve in the pastoral is not the individual who lives in the isolation, but a member of the church of Jesus Christ. In the congregation that is his body, he has fellowship (koinonia) with Christ and with other members of the congregation.

## 2.4. Forms of church ministry to inmates

Ginting (2002:38-44) says that there some ministry that conducted by the church as follows: a) Visiting. Visiting was made to those imprisoned in the Detention Center are very well done by the ecclesiastical minister ie priest. The intended visit is to know the circumstances experienced by inmates during the duration of the sentence including health, psychological and other things that touch on the inmates. During the visit the ecclesiastical ministers personally and pastoral counseling in general to inmates, in the hope that the narrators during the time of the punishment remain strong and surrender all the burden experienced to God, only our Lord Jesus gives power to everyone who believes in Him. b) Conversation. Conversation is not a monologue but a dialogue. The dialogue referred to in pastoral ministry is between a priest or another Christian minister with a prisoner. In the conversation is not teaching or patronizing but building a good relationship with each other. A good conversation

does not require certain techniques. But just like the other conversations. In Pastor's conversation only as God's instrument in the ministry, God Himself becomes the subject (Matthew 10; Mark 6) and the spirit of God who leads the conversation (Matthew 10: 19,20, Luke 12: 11,12). Through the conversation will be known various psychological assumptions and burdens experienced by a special person inmates. The church is present to strengthen, shepherding is a burdensome and responsible task, it can not be done with strength and ability alone. Therefore the shepherding task must be done in prayer asking for God's guidance, c) Fellowship. A fellowship is a form of pastoral built in ecclesial ministry. The fellowship to inmates is built through routine and programmed activities and cooperation with the inmates or prisons. The fellowship is done through spiritual guidance which has been arranged through cooperation. Spiritual guidance is done in the form of Christian worship with the aim of strengthening the minds of all inmates especially Christians.

#### 2.5. The function of service to Inmates

Clinebell (2002:53-54) states that there are four functions of pastoral, namely: a) healing, a purposeful pastoral function to overcome the damage experienced by people by fixing the person toward wholeness and guiding him toward progress beyond his previous condition, b) sustaining, helping the sick (injured) to survive and overcome an event that occurred in the past, where the repair or healing of the disease can no longer be damaged

again or the possibility is so thin that it is impossible to hope, c) guiding, helping people in confusion in making sure choices (convincing among alternative thoughts or actions), choices that are seen to affect their present and future state of mind, d) reconciling, the attempt to build broken relationships between people and fellow human beings and between humans and God. Historically, restoring has been used in two models: church forgiveness and discipline.

### III. RESEARCH METHOD

The state prison of Tarutung was led by one leader with 3 officers and 30 jailers. There are 227 prisoners consist of 131 inmates are Christians and 96 inmates are not Christians (State Prison of Tarutung, March 2018). This research uses the descriptive method. The total population who are Christian is 131 inmates. Then, the sample was taken 25 percent of 131 inmates. So, the total respondents of research are 39 inmates. A questionnaire and interview were used as the instrument to collect the data. The questionnaire used a Likert scale with four options consist of usually (4), often (3), sometimes (2), and seldom (1). There are 12 questionnaires with three indicators of church ministry such as; visiting, conversation and fellowship. The answer of respondents was interpreted as follows; 81%-100% (excellent), 61%-80% (very good), 41%-60% (good), 21%-40% (fair), 0%-20% (poor) (Riduwan; 2011:89). This interpretation was used to determine the perception of inmates.

### IV. RESULT AND DISCUSSION

*Table.1: Data analysis of Inmates perception on pastoral counseling ministry*

No	Questionnaire	Church Ministry	Total Score	Percentage	Average
1	Did pastor visit you in prison?	Visiting	101	79%	81%
2	Did pastor have a schedule to visit you in prison?		105	82%	
3	When pastor visited you in prison, did their visiting give you a spiritual enlightenment or refreshment?		105	82%	
4	Did pastor accompanied by the congregation when they visit prison?		105	82%	
5	Did Pastor want to talk to you one by one when coming to prison?	Conversation	99	77%	80%
6	After completion the ministry performed by the church, did pastors take an opportunity to speak to you to each other?		104	81%	
7	Did pastor conduct a conversation with you together with officer of prison?		103	80%	

8	In your conversation with pastor, did you have an experience awareness of your behavior so far?		104	81%	
9	Did pastor make fellowship or worship?	Fellowship	106	83%	80%
10	Did all prisoners attend the fellowship led by pastor?		101	79%	
11	Did prison officers attend the fellowship?		102	80%	
12	Did you feel a new life experience after followed the worship?		101	79%	
<b>Average</b>			<b>103</b>	<b>80%</b>	

From the previous statistical analysis, the result can be drawn as follows:

- 1) The pastor usually visited the inmates in prison. The average percentage of visiting was 81% categorized very good.
- 2) The pastor make a conversation with inmates when they visited the prison. The average percentage of conversation done by the pastor was 80% categorized very good.
- 3) The Pastor conducted a worship service together with inmates and prison officers. The average percentage was 80% categorized very good.
- 4) The pastors had done their pastoral counseling ministry to inmates in state prison of Tarutung. They visited the prisoners and made a schedule regularly.

These results are supported by interviews which conducted with the head of State Prison of Tarutung, he said that there some ministry foundations which have done ministry namely:

- 1) Diosdunamis Foundation. They had a regular schedule on Wednesday, four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 2) Yasindo Foundation. They had a regular schedule on Tuesday four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 3) BKAG of North Tapanuli. They had a regular schedule on Thursday four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 4) Diakones. They visited state prison of Tarutung once a month – every the third week. They conducted a fellowship with inmates.
- 5) Nathania Theological Seminary. They visited state prison of Tarutung every Monday, four times a month. They conducted a biblical study to inmates.

## V. CONCLUSION

The pastoral counseling ministry on the inmate as a part of the church's duty and responsibility. The church has a role

to guide and shepherd congregation through pastoral counseling ministry including inmates. The pastor as a part of the church will handle this duty to serve the inmates to reach humanity and religious values. The purpose of pastoral counseling ministry is to get healing, support, guidance so that they are recovered in a psychological burden on struggle they encounter. Inmates are individuals who need to be given support and encouragement so that they rise again. Indeed, an inmate is a human being who is undergoing the process of change, imprisoned does not mean get rid of society, but imprisonment is a step to improve. Through the ministry that built in the prison is very appropriate and good in encouraging the inmates who feel worse and resurrected to do good things before God. So, after leaving the prison they will start a new life.

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